A Sermon preached at *Hampton Court*, on Sonday being the. 12. day of Nouember, in the yeare of our Lord. 1570.

VVherein is plainly prooued Babilon to be Rome, both by Scriptures and Doctors.

Preached by *VVilliam Fulke*, Doctor of Diuinity lately fellow of S. Johns Colledge in Cambridge.

APOCALIPS. 14.

She is fallen, she is fallen, euen Babilon that great Citty, for of the wine of the fury of her fornication, she hath made all nations to drinke.

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1579.

To the right Honorable and vertuous Lorde Ambrose Dudley, Earle of Warwike, Maister of the Quenes Maiesties Ordinance, & Knight of the moste noble order of the Garter,

WHere as it pleased your Honor to require a copy of my Sermon, which I preached last in your Honors hearing; so far as my memory would serue me to repeate it, I thought it my duty to satisfy your godly desire: Not that I count it worthy of longer remembraunce in respect of any great skyll or diligence of mine shewed therein (although in regard of the matter, I would it might neuer be forgotten) but because I acknowledge my self so much bound to your Honor, that whersoeuer I may perceiue, that my poore seruice may be accepted of the same, I would in no wise be slack to offer it, much lesse refuse to yeeld it, whē it pleaseth your Lordship so earnestly to require it. In which request, albeit the singular good wyll that your Honour beareth to-

ward me, moueth you to thinke better of my ſimple doinges, then they deſerue in deede: Yet your godly zeale to the glory of God, & the deteſtatiō of Papiſtry, may appeare to al mē, as it is throughly knowen to thoſe that dayly haue experience of your honorable diſpoſition. Wherfore I addreſſed my ſelfe to put in writing, that which before I had vttered in ſpeaking, obſeruing as neare as I could, not onely the ſubſtance of matter, but alſo the phraſe of words, which I then vſed, as by reading your Honor can beſt iudge. Which after I had ſent to a friend of mine in Londō, to be writtē out, at my next repaire to the city, I found that it was alreadi committed to a Printer, who had vndertaken to ſet it out in print. For which cauſe I thought good to ſet this Preface before it moſt hūbly beſeeching your Honour to take it in good part, & for the delay of time to hold me excuſed, ſeing it ſhall come otherwiſe into your lordſhips hāds, thē of me at the firſt was purpoſed. The Lord of lords encreaſe all honorable and godly vertues in your lordſhip, with proſperity in this life to his diuine pleaſure, & after the courſe of

A Sermon preached at Hampton Court the. 12. of Nouember. 1570.

That I may speake to the glory of God and the edifying of this Congregation here gathered in his name, I shall desire you all, right honorable, worshipfull, and derely beloued in our sauiour Christ, to ioyne with me in faithfull and earnest prayer. And in this prayer. &c.

It is written in the. 14. chapter of the Reuelation of S. Iohn, the. 8. verse: She is fallen, she is fallen, euen Babilon that great City, for of the wine of the fury of her fornication she hath made all nations to drinke. The holy Euangelist S. Luke (right honorable & welbeloued in Christ) in the. 4. chapter of his Gospell recordeth, ỳ on a time, when our Sauiour came in to the Sinagog at Nazareth, to reade as his custom was, ther was deliuered to him a booke containing the Prophecy of the prophet Esay. Which after he had opened, at ỳ first he found ỳ place wher it was written in these words: The spirit of the Lord is vpon me, because he hath anoynted me, that I should preach the Gospell to the poore: He hath sent me that I should heale the broken in hart, that I should preach deliuerance to the Captiues, & sight to

the blinde, that I should set at liberty thē that are bruſed, & to preach the acceptable yeare of the Lord. Then after he had cloſed the booke, & deliuered it to the Miniſter, he ſat downe to preach, and ẏ eyes of al them that were in the congregation were bent vpō him. Then he opened his mouth, and ſpake vnto them theſe wordes. This day is this ſcripture fulfilled in your eares, & they al gaue him teſtimony that it was ſo. In like maner may I ſay, cōcerning this place of ſcripture which I haue red vnto you: In your eyes and eares is this ſcripture this day fulfilled. And I pray God you may al likewiſe beare witnes with me that it is ſo.

The laſt time ẏ I ſpake in this auditory, I entreted of the flouriſhing & proſperous eſtate of Ieruſalem, which is the Church of God, ſet forth in the. 122. Pſalme. & therefore good order now requireth that I ſhould ſpeake of ẏ decay & ouerthrow of the enemy of Ieruſalē, which is Babilon, the Sea & Church of Antichriſt, & for ẏ purpoſe principally, haue I choſen this text of ſcripture to ſpeake of: That by the one we might be enflamed with loue of the true church of Chriſt, & by the other be moued to ẏ hatred of that falſe church of Antichriſt. Now this text of ſcripture (She is fallen, she is fallē euen Babilon that great city, for of the wine of

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the fury of her fornication she hath geuen all Nacions to drinke) offereth me three speciall thinges to be considered: First, what Babilon is: secondly what is become of her: and thirdly, what is the cause of her heauy decay.

In the first part, by the assistance of God, & your honorable pacience, I shall plainly shew & proue, that Babilon is Rome: In the second, ỹ Babilon or Rome, by ỹ iust iudgemẽt of god is fallen, yea she is fallen: In the last, the reason of this so sharpe sentence of God against her, because she hath deceiued al the world wt dronkennes and whoredom. Within the compas of these three propositions I wil keepe my selfe in all my discours: Sauing that by your fauour, forasmuch as this is the middle voyce of three Angels that speake in this chapter, for a Preface, I wil vse the voyce of the first Angel, of whose preaching this my text is a consequent: & in the ende of a conclusion I wyll touch the voyce of the third Angel, which is a consequent of this the middle Angels voice. Concerning the preface, it shalbe this in few words. After that S. Iohn had described the preseruation & vnitie of the church of God in Christ their head, euen in ỹ midst of the fury of Antichrist vnder the figure of the Lambe standing on mount Sion with 144000. of his

chaste

chast worshippers: Next he declareth that God would bring the same againe into the sight of the world by preaching of the Gospel, and the ouerthrowe of the kingdome of Antichrist. Wherefore he sendeth an Angel flying in the midst of heauen, or betweene heauen & earth, bringing with him an euerlasting Gospell, and preaching that all men should feare God, and geue glory to his name, for the tyme of his iudgement was at hande, and that they should worship him that made heauen and earth, and all thinges that are in them. A very Angelicall sermon in deede, and an euerlasting Gospell is that (howsoeuer the enemies charge it with nouelties) that teacheth to feare God, to geue glory to his name, and to worship him onely that is the Creator of heauen and earth. And a consequent of that Gospell is this Sermon of the Angell, She is fallen, she is fallen, euen Babilon that great Citie. For wheresoeuer men are taught to feare God aright, to geue all glory to him alone, and to worship none other but him that made heauen and earth, and all thinges in them contayned: there must needes follow a great fall and ouerthrow of Babilon, and Babylonicall religion, which teacheth the contrary. Wherefore if we loue the peace of

Ierusalem

Ierusalem, to the ouerthrow of this her great auersary, let vs embrace this euerlasting Gospell, that we feare God, glorify God, and worship God alone. Againe, if we hate Babilon with a perfect hatred, as we ought to doo, and therefore woulde seke her vtter ruyne and decay: let vs procure that this Gospell may be preached, that men maye learne to feare, honor, and serue God onely, and then vndoubtedly Babilon shall fall, she shall fall I saye, she can stande no longer. Let this suffice therefore for a Preface.

Now haue we to consider, what Babilon is. I haue vndertaken to proue, that Babilon here spoken of, is Rome. But first I must admonish you, how I vnderstand Rome. And that is not onely for a certaine place in Italy, compassed about with walles, and furnished with buyldinges, as other Cittyes are: but for that authority, gouernment, and prehemynence whiche is challenged by meanes of that Cittye, or for the Romaine Empire, which is claymed by prerogatiue of the same Citty: And so is Babilon taken in the Scripture, and namelye in thys prophecye. For in the. 11. Chapter of this Reuelation, the same great Citty is called also Sodoma, and Aegiptus, where our Lorde was

crucified,

crucified: Sodoma, for the great abomination and filthines therein maintained, and Aegiptus, because it keepeth the people of God in miserable bondage and slavery, as Aegypt vnder Pharao did of old. Where by it is manifest, that the great Citty is to be taken for that tyranny, gouernment, & prehemynence, as I sayde which is challenged in the right of that great Cittie: and so is the regiment and gouernance of the Romane Antichrist, depending vpon the prerogatiue of his See, which is Rome. Now if any will contend, that Babilon must be taken in the proper sence for a city in Chaldea onely, as though wee should looke for the See of Antichrist out of the East (as the Papistes for.xxx.or.xl. yeares ago deuised a fable, that was renued also in Queene Maries dayes, of a monstrous child which should be borne at Babilon which they would haue men suppose to be Antichrist:) he may be flatly conuicted of great ignorance, when the Angel in the. 17. chap. of this prophecy testifieth that her name is Babilon in a mistery, as in the. 11. chap. that she is spiritually called Sodoma and Aegiptus, not in respect of situation of ỹ place but in similitude and likenes of conditions.

Wherfore it remaineth, that (according to my promise) I proue Babilon here mentioned

ned, to be Rome. The greatest controuersy that this daye troubleth the world, is where the true Church of God should be: the Papists making great brags that it is on theyr syde, and we affirming that it is on our syde. This controuersy will soone be cut off, and brought to an end, if it may be shewed that Babilon is Rome: For then cannot Rome be the church of Christ, but the Church of Antichrist. And therfore it standeth me vpon, to bring very good and substantiall proones, to maintaine this my assertiō, that Babilon is Rome. But what prowes may be counted sufficient? Is not the authoritie of holy scriptures, and the testimony of auncient Doctors of the church good and substantial proues? Therfore if authority of Scriptures be a good and substantial proofe, ye shal haue scriptures: if consent of auncient writers in the same sentence be of any value, you shall haue plenty.

And first beginning with scriptures, I will not alledge such places as be hard and darke to vnderstand, but such as be plaine, euident, and manifest, and can receiue no other interpretation to satisfie the iudgement of any reasonable man. I omit therefore so many figures as in this Reuelation do not very obscurely signify, but euen directly point at e

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paint out that Antichristian Church. For although they do so aptlye and fitlye agree therto, as a man might easelye iudge they were made euen for the same purpose: yet because they myght bee wrested to some other meaning, if manifest places did not withstand: I will leaue all aduantage that I myght take of them, & bolo me onely at this time to those playne and euident demonstrations, which with no equitie nor conscience can admitte any other interpretation. Onely I will here note, that for as much as all figures, types, & colours contained in this booke may so conueniently be applyed to Rome, as though they had beene properly appointed to describe her (as they were indeede) it is great preiudice against Rome, although no playner prowes might be brought. But when so playne arguments are brought forth, that without to much impudency cannot be auoyded, and all other figures and darke speeches agree accordingly, it is a manifest coniunctiō that Rome is none other but this Babilon.

But to begin with these plaine places (as I haue promised,) the first shal be out of the .xi. chapter of this Reuelation, the place before alledged. Where it is declared, that God in all tymes, yea in the greatest persecution,

would maintaine his Church, and reserue at the least two witnesses which should testifie of his truth, in spyght of Antichrist and hys adherentes. Which although the monstrous beast that ariseth out of the bottomelesse pit, should murther & slay: yet God should restore them to lyfe againe, continually styrring vp a sufficient number to beare witnesse of his name and doctrine. In that Chapter I say is contained, that when the beast had murdered them, he should enuy them ỳ honor of buriall, and so theyr bodyes should lye in the streete or market place of that great city, which is spiritually called Sodoma and Aegiptus, where our Lord was crucified. Declaring thereby, that as Rome had slaine & crucified the head, so should Rome persecute the members. And in the same City where their Lord was murthered, the Seruants should be persecuted.

But here a man would thinke that I were impudent to affirme that our Sauiour Christ was crucified at Rome, whome all the world knoweth to haue suffered death at Ierusalem. But you must call to remembrance, that at ỳ first I gaue warning, ỳ I do not vnderstand Rome for the topography of Rome, that is so much ground only as is compassed within the walles of that City, but for the regiment, gouernance

uernãce and prerogatiue that is clayned, by reason of that Citty or Monarchie, whereof Rome is the head. And then I shall easelye proone that Christ was crucified at Rome.

For by whom was he condemned? Was it not by Pilate the Deputie or Lieftenant of ỹ Romaine Empire? For what cause or crime was he adiodged to dye? Was it not for treason pretended to be committed agaynst the Romaine Empire? With what kinde of execution was he put to death? Was it not such as was vsual by the lawes of the Romaines, for suche haynous offences as were vniustly laid to his charge? Finally, was not the place wherein he suffered, within the circuite of the Romaine Empire? May I not then iustly affirme that he was crucified at Rome, when by the Romaine Iudge he was condemned for a crime against the Romane state, and executed by a kinde of death appointed by the Romaine lawes, and in a place of the Romaine dominion? As for the Iewes, they had at that time no authoritye to put any man to death, as they confesse them selues, when Pilate had them take him, and iudge him according to their owne lawe, meaning they should decree some light punishment against him. They answered: It is not lawfull for vs

to

to dye. As touching the cause, although they accused him of blasphemye, in that he made himselfe the sonne of God: yet could he not be condemned for that, because Pilate would admit no accusation, but such as contained a crime against the Romaine lawes. And as for the death of the Crosse, it is manyfest to be proper to the Romaines, for the Iewes would haue stoned him, if they might haue condemned him for blasphemy, according to the law of Moises. And that the Angel in that place by no meanes can vnderstand Ierusalem, it is manifest by these reasons: First, that he calleth it that great citty, which terme could neuer be spoken of Ierusalem. Also he calleth it Sodoma, and Aegiptus, which was the sea of the monstrous beast Antichrist, which in other places is often called Babilon. Where as no manne euer did imagine that Ierusalem should be called Sodoma, Aegypt, or Babylon. Adde hereunto, that Ierusalem, the place where Christe suffered, was vtterly destroied in S. Iohns tyme, whereby it is euident, that by this great Citie, spiritually called Babilon, Sodoma, and Aegiptus, is ment none other but the Romaine Empire, which crucified the head, and should also bring forth to put any man to death, and he hath deserued

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the monstrous beast Antichrist, which should torment and afflict the members, which began with murther of the Lorde, & should continue, tyl it were destroyed. in murthering of the Seruauntes. And by this plaine text, which cannot be wrested to anye other sence, this great City of Babilon, where Christ was crucified, is proued to be Rome, and the authority, rule and power of the Romaine Citty.

The second plaine and eudent proofe which I will vse at this time, shalbe taken out of the 13. chapter of this Reuelation, where that euil shapen beast is described, which is the head of the persecuting malignāt church hauing. vij. heads. and ten hornes, and is the same which afterwarde in the. 17. chapter beareth the great whore Babilon, the Mother of all abominations of the earth. Who so therfore will compare these thinges that are written in this booke, concerning the description of that monstrous beast, with those thinges that the Prophet Daniel in the. 7. chapter of his prophecy, describeth of the. 4 beasts, and specially of the fourth, which all men confesse to be the Romaine Empire: except he be so much blinded with frowardnes and peruers affection, he must needes acknowledge, that this Beast which Iohn painteth out, is the

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same that Daniel setteth out: which containing in it the cruelty of the Leopard, the Beare and the Lion, which were the former Monarchies, is unlike to them all, & therefore is the fourth Empire; which all the world acknowledgeth to be the Monarchy of Rome. What should I speake of the number of the hornes, equall in both, and generally of all other partes of their description, which is set forth so like, & almost with the same words, both of the one and of the other, that it were mere madnes to imagine ỳ this beast which Iohn describeth, should be anye other, then that Daniel had so long before portrayed. Then if the Beaste in Daniels description doth signifie the fourth kingdome, as the Angell expounded it, which no man will denye to be the Romaine Monarchie: The same monstrous Beast, being here painted out in this Reuelation, with the same shape, colloures and conditions, must needes signifie the Romaine Empire, and so Babylon by this reason also is proued to be Rome.

The third argument or proofe is taken out of the 17. chapter of this Reuelation, and the 9. verse. Where the Angell expounding to S. Iohn the misterye of the Beast with the seuen heades, declareth in very plaine words, that

the seuen heads do signify seauen hyls, where-on the woman sitteth. Now seing it is euident, that the woman signifieth a great Citty, we must see where we can finde a great Citty builded vpon. vij. hils, & that by the interpretation of the Angell is Babilon, the Sea of Antichrist. And if we seeke throughout the whole world, wher shal we finde a great Citty builded vpon. vij. hils, but that great Citty in Italy: Which all writers, Poets, Historiers, Cosmographers, with one consent do ordaine to be Rome, which is builded vpon. vij. hils, whose names are these: Palatinus, Capitolinus, Aventinus, Exquilinus, Viminalis, Quirinalis, and Cælius. This is so plaine a notation of Rome to be Babilon, builded on seuen hils, that the Angell could not more plainly haue expressed Rome, though he had named her. Nay this is a more euident and certaine description of Rome, to be the Sea of Antichrist, then if in plaine words he had sayd Babilon is Rome. For it might be that some other Citty then that here was ment, might haue the name of Rome, but no other Citty could haue this notation, to be builded on seuen hils. For Constantinopolis was afterward called new Rome; but Constantinopolis was not builded vpon. vij. hils like vn-

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to old Rome. Therefore this is a plaine and manyfest circumlocution of Rome, which with no reason can receiue any other exposition.

For what Boye going to the Grammer schoole, and reading in Virgils Georgikes this verse. Septem quæ vna sibi muro circumdedit arces. That Citty (sayth Virgil) which hath compassed vii. hils with her walles. What boy I say in the Grammer schoole, doth not understand this to be ment of the Citty of Rome, although the Poet in that place doth not once name Rome? With what face therefore will any man deny, that the Angell here meaneth any other City by this periphrasis & circumlocution, then Rome? For if any will be so froward to except, that the word of hyls is not taken in the proper sence, but figuratiuely and spetaphorically for some other thing, as some would seeme to enterprete seuen hils in this place, for vii. kingdoms, he shall plainely be conuinced by these reasons: First it were absurd, that the Angell should repeate one thing twise, for in the next clause he saieth that the seuen heades do signifye kingdoms also. But specially we must remember, that this is an interpretation of the Angell, which must either be plaine & easy to be vnderstood,

or it deserueth not the name of an interpretation. Therfore if the Angell, offering to expound the misterye of the .vij. heads, geueth this exposition, that they signifie seuen hyls: if hyls be not taken in theyr proper sence, to what purpose serueth this exposition? For if the name of hils hath nede of an other exposition, he had beene as good to haue left the name of heads vnexpounded. And as for the interpretation of hyls to signifye kinges, is more obscure, darke, and farre fet, then that heads should represent kinges, for it is more apt by Metaphore, to call a kyng an head, then to call him an hill. Therfore except we will say, that the interpretation of the Angell is vaine, yea more darke, then the thing that is expounded by him, we must nedes confesse that hyls are taken in theyr proper sence for hyls, & then the City builded vpon seuen hyls without all controuersy is the City of Rome.

The fourth and last proofe that I will take out of the holy Scripture, is the last verse of the same .17. Chapter, which is yet a more plaine description of Rome, if anye thing can be more plaine, then that hath beene already spoken. For there the Angell in plaine wordes expounded, that the woman which S. Iohn saw, which was the great whore Babilon, is

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that great Cityе which hath dominion ouer the Kings of the earth. What brasen face is so impudent, to denye that Rome was that great Cytye which hath dominion ouer the Kinges of the earth at that time, when this was spoken? Or what other City had dominion ouer the Kinges of the earth in S. Iohns time, but Rome? Who is therefore so frowarde & vntoward, that he will not acknowledge Babilon here to be plainly called Rome? If I should name the chiefe Citie of England who whould not vnderstand London? If I should speake of the chiefest City of Fraunce, who would not conceyue Paris? And when the Angel named the chiefe City of the world, who could be ignorant, liuing in that tyme, or knowing the history of that time, that hee vnderstod it of the City of Rome, which was the Sea of the Empyre, and from whence we should loke that Antichrist should come, according to the former Prophecies? For it is a shame in this place to flee vnto Allegoryes, and further expositions of this Angellicall interpretation, which as I said before, if it be not cleare, playne, and easy to be vnderstode, deserueth not the name of an exposition: as when one knoweth one vnknowen thing is expounded by an other, as much or more vn-

knowen

knowen, it is vaine, superfluous, and ridiculous. Wherfore, whom any bandes of reason wyl hold in, they must be satisfied with the exposition of the Angel that Babilon is Rome. For seing it was necessarye for the Church of God, to know as well the place where Antichrist should syt, as to be instructed of hys craft and cruelty: our Sauiour Christ, the author of this Reuelation, would not suffer his congregation to be ignorant thereof, but sent his Angel plainlye to interprete and expounde the vision of the great whore, that the Church beyng throughlye admonished of her wickednes, and instructed perfectlye to know her, might more easely take heede of her, flee from her, and abhorre her. So that according to my promise I haue sufficiently proued by authoritie of holy scriptures, this first proposition which I tooke in hand, that Babilon is Rome.

But because some are of such obstinate and wylful frowardnes, that nothing will satisfy them, but they wyll styll grudge and repine, carpe, and obiect against my interpretations of holy Scriptures (for the certes they cannot deny) I wish them that are such, if they lyke not these expositions, which I haue brought to the defacing of Antichrist and his

religion,

religion, that then they admit and reuerence those expositions, which their own Authors bring for the maintenance of the Popes authority and his religion. Of which sorte are these: God (saith Moises in Genesis) made two great lyghtes, the Sunne to rule the day, and the Moone to gouerne the night: What is saith the famous Interpreter, God ordained the Pope and the Emperor to rule the world. By the Sunne is ment the Pope, and by the Moone the Emperour. And lake how much greater and more glorious the Sunne is then the Moone, so much greater and more glorious is the Pope then the Emperor. And not content with this, he counteth by Arithmetike how much greater the Sunne is in quantitie then the Moone, by proportion that it hath to the earth, and so by many partes he concludeth that the Pope is greater then the Emperor. But here a man might helpe him, what by Geometry, and what by Arithmetike: for where as the Sunne is 166. times greater then the earth, & the earth 39. times greater then the Moone (as is prooued by Mathematical demonstration) the Pope should be 6474. times greater then the Emperour. This is one noble exposition that is set forth to aduaunce the dignitie of the Pope and his

kyngdome.

An other like to this, is vpon the wordes of the Apostles, which answered vnto our Sauiour Christ, when he commaunded him that had no sworde, to sell his coate and bye one, signifying the great daunger that was at hande: Lord (say they) here are two swordes. Where two wordes (sayth the Glosar) are they Ciuill and Ecclesiasticall power, which remained in Peter, and therfore his Successour the Pope had preheminence of both. No doubt a worthy interpretation, & that agreeth well with the text, and doth the Pope great worship. Againe S. Paule sayth to the Corinthians. 1. Cor. 2. The spirituall man iudgeth all things, & he him self is iudged of none. This spirituall man, saith the Interpreter, is the Pope, which is Iudge of all the world, and maye not be controlled of anye man, no though he draw with him innumerable soules into hell fire, there to be tormented with the Deuill and him for euer more: yet no man must be so bolde as to finde fault with him, or to saye Domine, quid ita facis? Lord, why do you so? Is not this an handsome opposition? Nay I promis you euen lyke vnto this other: Statuimus vt Clerici nec comam nutriant nec barbam radant: We decree (sayth the Canon

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of an auncient Counsell) that the Clergye shal neither weare long heere, nor shaue their beardes. The Glosar finding this Canon to be so cleane contrary vnto the custome of the popish Clergy, who vse to weare long heere, and to shaue their beardes, thought he would draw it at the least, if it would not come by faire meanes, to mayntayne the lawdable custome of the popish Clergy: and by exposition of one word, he maketh the whole Canon to serue his turne. Therefore *Statuimus* (sayth he) which is we decree, is to be expounded for Abrogamus, which is, we disanull or abrogate, & so the sence afterward falleth out very plaine for the popish Priests thus: We disanul that Priests should go with out long heere, or vnshauen beards. A right cunning interpretation, and proper for the place, and such in effect are all those that serue for the maintenaunce of the Popes authority and the relygion of Poperye. Therefore, he that is of so sharpe iudgement, that he wyll myslyke and refuse those playne expositions which I haue brought of the places before alledged, and except against them, as enforced, constrained, and far fetched: let him like of, prayse, magnifye, and admire these interpretations, which are sought to vphold and esta-

blish the Popes throne, & religion, as rightly, faythfully and truly collected. Atq; idem iungat Vulpes, & mulceat Hircos. Why as good reason let him ioyne for his plough not Oxen but Foxes, and mylke for his payle, not the Goates, but the Goates, as the Poet saith.

Now that I haue proued Babilon to be Rome by authoritie of scripture, it followeth that I must shew for the same, the consent of auncient Doctors. And as in my former probation I touched onely such places as did plainely, directly, and manifestly set forth my purpose: so in this behalfe I will deale with the Doctors. Not such as they are wont to alledge against vs, names in deede of great and reuerent antiquitie, but workes of mere falsehood and forgerie, bewraying their Authors not to be such as they are fathered vpon, but such as out of the body of blindnes and superstition of much latter tyme haue begotten them. Such are the decretall Epistels of the old Bishops of Rome, Linus, Clemens, Anacletus, &c. Of which Clemens writing to S. James, forsoth in his second Epistle chargeth him very earnestly that the Mire be cleanly kept, so that there appeare no Mise dung, or any other filthines among the fragmentes of the body of Christ, with many o-

ther

ther lyke apostolicall cõmaundements. The impudency of whose Authors appeareth notably in this, ỳ where as they were ignorant Bazards that could not write true Latine, they would ascribe their counterfet Epistels to so learned Fathers, as though at that time when women and Children spake Latine naturally as their mother tongue, ỳ Bishops were so vnlearned, that they did write so barbarously, and were not able to vtter their mynde in true Latine.

But leauing those deceites for such as long after them, I will vse no authority for this purpose, but such as they cannot refuse, but that it is auncient, catholike, and autrne ticall. I will begin therefore with Ireneus, one of the most auncient & authenticall writers that the Church hath: Who in the fyft booke of his treatise against all heresies, speaking of the See of Antichrist, vpon the last verse of the. 13. chapter of this Reuelation, where it is sayd, ỳ the number of the Beasts name is sixe hundred, sixty & sixe, sheweth that the opinion of many in his time was, ỳ seing this name Λατεινος, which is in English The Latine man, or Romaine, in the numerall Greeke letters conteineth this number, that Antichrist must be sought at Rome.

The numbering of ỳ beasts name by ỳ Greeke letters.

Ye is

Λ	30
α	1
τ	300
ι	5
ν	10
ο	50
ς	70
	200
	666

His words are these: Sed et ΛΑΤΕΙΝΟΣ nome sexcantorum sexaginta sex numerorum. &c. et valde verisimile est, quoniam verissimum regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant. Also (sayth he) this name LATEINOS, containing the number of 666, is thought to be the name of Antichrist, and it is very like so to be, for that which most undoubtedly is a kingdome hath that name, For they be Latines which now do raigne.

You see by this testimonye of Ireneus, that this prophecy of old time was understoode of Rome, and that the number of the Beastes name is to be found in one that beareth rule at Rome. If this exposition or explication of the Beastes name had bene deuised by Luther Zwinglius, or Caluine, it might haue bene suspected, as a thinge imagined of spight and enuye against the Church of Rome, but when it is brought forth by so auncient a Doctor, which lyued not many yeares after this Reuelation was geuen, as he himselfe saith, that it was but a little before his tyme, vnder Domitiane the Emperor, which died xiiij. hundred yeres before Luther was borne: we must needes iudge it both to be very auncient, and voyde of all partiallitie. Wherefore I will passe ouer diuers other applicati-

ons

ons of that number to other names, which neuertheles byt Babilon home, because they haue bene sought out of late by such as beare yll wil vnto Rome. For I thinke this is sufficient with all reasonable men of equal iudgement, to proue that this is no new opinion to seeke the See of Antichrist at Rome: They them selues to proue their doctrine catholike, alledge authority of a. xi. or xii. hundred yeres antiquity: behold this opinion is. xiii. or xiiii. hundred yeares olde, that Antichrist should be a Romaine, and that the See of his tyranny should bee at Rome.

The second witnes of this assertion that Babilon is Rome, is Tertullianus, a verye auncient writer also: Who in plaine woords affirmeth that Babilon signifieth Rome, in the third boke agaynst Martion, which denyed that Christ had a true body. Wherefore Tertullian vseth this reason against him: That thing which hath a figure of it, must be a thing of truth, and so discoursing of many thinges figured, and the figures of them, commeth to these woords: Sic et Babilon apud Iohannem nostrum, Romanæ vrbis figuram portat, perinde & magnæ, et regno superbæ, et sanctorum debellaricis. That is to say: Euen so doth Babilon (in the Apocalips of our S. Iohn

Iohn beare the figure of the Citie of Rome, which is altogether as great, and as proud in rayghe, and as great a Persecutor of the Saints, as Babylon was. Youse therefore most clearly and playnly, that Tertulliane with all his learning could not interprete these things that be written in this Reuelation concerning Babilon to be applied to any other Citie then Rome. And he is also a witnes voyde of all partiallity or affection to either part, of the that striue in our daies. For he departed neere about .xiii. hundred yeares before our time: why should he not then be credited in this case?

Well, next vnto him I will ioyne Chrisostome, in his Commentarie vpon the second Epistle to the Thessalonians the second chapter, in his fourth Homelie. Where as S. Paule speaking of the manyfestation of Antichrist, saith, they knew what was the stay, that he was not presently reuealed: But when that stay is taken away, he should be reuealed in his due time. Chrisostome expoundeth this stay, to be the Romane Empire, which must geue place vnto Antichrist: that lyke as the Persians came in place of the Chaldeans, the Grecians in place of the Persians, and the Romaines in place of the Grecians: euen so

Antichrist

Antichrist should invade the Empire of the Romaines: Vacantem imperii principatum invadet, et rentabit ad se rapere hominum et Dei imperium. Antichrist (sayth he) shall invade the vacant principality of the Empire, and shall labore to draw vnto him selfe the Empire both of God and men. And is it not manifest that the Papacy grew and took increase by the decay of the Empire, & at the fall of the Monarchy challenged full possession of all dominion, both spiritual and temporall?

Of the same iudgement is S. Ierome writing vpon the same place of Paule, vnto Algasia, in the eleuenth question, whose words are these: Nec vult aperte dicere Romanum imperium destruendum, quod ipsi qui imperant æternum putant, vnde secundum Apocalypsim Iohannis in fronte purpuratæ meretricis scriptum est nomen blasphemiæ, id est Romæ æternæ, &c. That is: Neither will he openly say, that the Romaine Empire should be destroyed, which they that gouerne it thinke to be euerlasting: wherefore according to the Reuelation of Saint Iohn, in the forehead of the purple whore there is written a name of blasphemye, which is, Rome euerlasting. Loe here an other witnes of good antiquitye, and sufficient credit, which not onelye agreeth

plainely

plainly with Chrisostome, that Antichrist should take possession of the Romaine Empire when it should be decayed in the Emperours: but also most plainly agreeing with Tertulliane, calleth that Babylonicall Strumpet, which is described in the 17. chap. of this Apocalyps, that purple whoore of Rome, and the name of blasphemye, to bee Rome euerlasting: As though hee had heard the Pope brag of the eternity of his See, which he saith is the Rocke, against which the gates of hell cannot preuaile: But he is so wily beguiled, for Rome the See of his Popedome is by S. Ieroms iudgement that Babilon of whom the Angell preached, that boste so euer shee boast of her eternitie, She is fallen, she is fallen, euen Babilon that great Citie, and neuer shall ryse againe.

They cry out against vs that we rayle, and speake contumeliously of the holly See of the Pope, when we call Rome the whoore of Babilon: but when the old Doctours (to whose iudgement they them selues appeale from the authority of the Scripture) feare not so plainly in their writings, to paint out y Babylonical Strumpet in her right colours, and in flat words to say she is Rome, the mother of al abhomination, and the See of Antichrist:

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why should we be blamed for saying as we are taught by them? And especially of these men that make so great vaunts that the iudgement of the Fathers is altogether on their syde: by whom they offer to be tryde, when they dare not abyde the iudgement of the Scriptures.

Againe, consider I pray you if the old Doctors, before Antichrist were openlye reuealed, did vnderstand by the Scriptures, that he should syt at Rome. What thinke you would they haue sayd and written, if they had liued in these daies, and knowen and seene all that was prophecied to be fulfilled in him? With what confidence suppose ye, would they haue inueyed against him? With howe open mouthes would they haue cryed out vpon him? At least wyse do you not thinke in your conscience, that when they had considered the authoritie of the Pope, and his wholesome doctrine, they would haue chaunged their myndes, and reuoked their writinges against Rome, and repented that euer they had called her the purple whore of Babilon, seing she is the holy mother church of Rome, the See of the most holy father the Pope, the head of the same Church?

I must needes say this much in your behalfe

(O ye Papistes) as ill as I lous you, that is Ierome, Tertullian, and the rest of the Doctors did so account of Rome as you affyrme of them, they were much to blame to defame her with such odious names, as to cal her the purple whore of Babilon, which must nedes make her vehementlye suspected to bee the Church of Antichriste, and not of Christ. For what Papist in these dayes dare saye, that which Ierome sayth, that Rome is that purple Harlot Babilon, which S. Iohn speaketh of in the Apocalypse. The same Ierome in hys 13. booke of Commentaries of the Prophecie of Esay, vpon the 47. chapter writeth in this maner: Licet ex eo quod iuxta. 70. scriptum est θυγάτηρ Βαβυλωνος, id est filia babilonis non ipsam babylonē quidam, sed Romanam vrbem interpretantur, que in Apocalipsi Iohannis & Epistola Petri babylon specialiter appellatur, &c. That is to saye: For as much as the seuentye Interpreters write, not the daughter Babilon, but the daughter of Babylon, some do interprete thereof, not babylon in Caldea, but the Citie of Rome, which in the Reuelation of S. Iohn, and the Epistle of Peter, is specially called babylon. Note that Ierome in this place accompteth Rome to be babylon the yonger, daughter of

Babilon the elder. And secondlye, that this was not his opinion onely, but the consent of many other in his time, and namely of such as vsed to interpret the Prophet Esay. Thirdly, and especially consider, that he affyrmeth Rome in the Apocalips to be especiallye called Babilon. So that Babilon in the Apocalips, by his iudgement, cannot be vnderstode for nothing els but Rome, because Rome is there speciallye figured by Babilon. What meaneth Ierom so often to beate in this naile that Babilon is Rome? If it had slipped out of his pen but once, he might haue bene pardoned for his ouersight: but whē he hath neuer done writing, that Rome is Babilon, why should we account him any longer for a Catholike?

For in his Preface vnto the boke of Didimus, De spiritu sancto, which he translated out of Greeke into Latine, writyng to Paulinianus, he vttereth these wordes. Cum in Babilone versarer, et purpuratæ meretricis essem Colonus, et iure Quiritum viuerem &c. Of late (saith he) when I was in Babilon, and was an inhabitant of the purple Harlot, and lined after the lawes of the Romaines, I thought to intreate somewhat of the holye Ghost. What needed Ierome in this place so obiously and contumeliously to call Rome

by the name of Babilon, but that he could neuer consider Rome otherwyse, but to be the Sée appointed for Antichrist: For in other places where he interpreteth the scriptures & Prophecies, concerning Antichrist, we may lesse marueil if he interprete Babilon for Rome, because no reason could leade him to expound it otherwyse. But here talking pleasantly with his friend, what necessitie compelled him to vse such descriptions of Rome, but that this perswasion was so deepely grauen in his minde, that Babilon is Rome, that neither in earnest nor iest he could forget it, but is alwayes harping vpon it, as though he thought scorne to call Rome by any other name, then that he had learned in the scriptures to be Babilon, & the purple Harlot. For in like manner writing to Marcella, a vertuous Gentlewoman of Rome, whom he allured to forsake Rome, & to dwell neere vnto him in Bethelem, one especiall reason that he vseth to perswade her to this: That as Bethelem whether he would haue her to repaire, is situate in the holye land, and the place consecrated to the byrth of CHRIST: So Rome where she desired to remain, was the Babylonical Harlot, according to the Reuelation of S. Iohn, appoynted

sed for the birth of Antichrist, which there should arise, and exercise his tyrannye, and from thence should deceiue the whole world with hys wicked wyles.

But who so wyll reade the workes of Ierome, may finde yet more places, in which he is bolde to call Rome Babilon, the seate of Antichrist. Whereby it is apparant, that it is no new or strange matter to seeke Antichrist at Rome, when such old Doctors of the Church so commonly in Commentaries, Epistels, and other writinges do teach vs that Rome is Babilon, and the scripture affirmeth that Babilon is the seas of Antichrist. But let vs leaue S. Ierome, and see what other say of the same matter.

S. Ambrose, writing a Commentary vpon the Reuelation of S. Iohn, is of ỹ same iudgement. Of the authoritie of the worke I wyll mouse no questiõ at this time, seing it is commended to vs by Cuthbert Tonstal, late Bysshop of Duresme, who founde it in an old Librarie, & fyrst set it in print, vnder the name of that great S. Ambrose, and is willing that mẽ should so thinke of it. It is good authority I saye, against the Papistes, being commended by so Catholike a Prelate, and because they are woont to receiue whatsoeuer com-

meth vnder ẏ name of an old Doctor, though it be neuer so vnlike his writing, and cry out vpon vs for reiecting at our pleasure the workes of auncient Doctors, that make agaynst our doctrine, as though wee reiected anye without cause, or they refused none for any cause: wheras Pigius their great Patron blushed not to reiect the reporte of two general Counsels, the fift and sixt of Constantinople, which are commended to vs by publik faith of the church of Constantinople, because in the one Pope Honorius is commended and accursed for an heretike, & in neither of both the Popes Legates could haue the highest place, according to the request of their ambicious Maister. But as for this Abrose, if he were not Ambrose of Millain, yet is it apparant by the stile ẏ he was some ancient writer of the Latine church, & he throughout this prophecy interpreteth Babilon to be Rome, & Antichrist to be sought no wher but at Rome

Primasius also a very auncient writer, who likewise commenteth vpon the Apocalips, expoundeth these prophecies of Antichrist to be fulfilled in the Romaine Empire, and of the Cittie of Rome.

S. Augustin in his learned worke De Ciuitate Dei, not once or twise, but often times is

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bolde to call Rome Babilon, and Babylon Rome, as in his. 16. booke. 17. chap. he calleth Rome an other Babilon in the West. And in his. 18. booke. 22. chapter he calleth Babylon of Chaldea the first Rome, and Rome of Italie the second Babilon, willing men to consider, that in the beginning of ye city of God, which was the Church in Abrahams time, the first Rome that was Eaterne Babilon her enemy was builded in Chaldea, and about the same tyme that the first Babylon was destroyed, least the City of God should lack her enemy, the second Babylon which is Rome in Italy was erected. It is a straunge matter, that the same city which is the professed enemy of the city of God, should be the mother of all Religio and the very city of God it self. O Augustine, thou wast not well aduised to make the Citie of Rome enemye to the Citie of GOD, that Rome should be the same to the Church of GOD, that Babilon of olde was at Ierusalem. The same Augustine in the. 22. Chapter of the 18. booke, calleth Rome another Babylon, and Daughter of the first Babylon. And in the. 27. Chap. he calleth Rome Western Babylon. By these and other testimonies of olde writers that myght be brought, but for tediousnes, I suppose is sufficient-

ly proued that Babilon in this my text spo-
ken of, is Rome, and that we should not seeke
Antichrist to proceede from any other place
then from Rome. But what neede I trouble
my selfe to seeke further testimonial, for con-
firmation of this matter, that Babilon is
Rome, the of the Papists themselues: which
affirme that S. Peter in his Epistle where he
sendeth salutations frō the Church gathered
in Babilon, by Babilon vnderstandeth Rome.
And they learne it of Ieronime, which in the
life of S. Marke doth so expound it. So greedy
they are to finde a place in Scripture where
Peter should be sayde to haue beene at Rome,
that they are content to acknowledg Babilon
in the Scripture to be vnderstood of Rome.
And thus I haue performed I trust sufficient
ly, that which I tooke in hand to proue both
by the authority of holy scripture in plaine
manifest textes, and by consent of many aun-
cient writers, yea by the confession of the pa-
pists thē selues, that Babilon in the scripture
is takē for Rome. And thus much for the first
part, in which because I haue bene ouer long,
I will be shorter in that which remaineth.

In the second part I promised to declare
how Babilon which is Rome is fallen acco-
ding to ỹ prophecy of this Angel: She is fallē

saith

saith the Angell, She is fallen. He repeateth the woord of falling for two causes: First, to declare the certainty of her decay, that howsoeuer she seemed to flourish and triumph, as though she should neuer haue fallen or come to ruine: yet God for her wickednes most righteously, and for the comfort of his church most mercifully, had decreede vndoubtedlye that she shoulde fall, when that tyme was once come, which in his most wise and well ordered councell was appointed for her destruction. Secondly, he repeateth it wisely that she is fallen, to the ende that thee shoulde haue an vnrecouerable fall: She should not fall as other Cities, which haue risen againe, but she should fall without all hope of recouerye, neuer to be restored againe. Therfore in the. 18. chap. a mighty Angell taketh vp a great Mylstone, and throweth it into the sea saying: With such violence shal Babilon that great city be throwne down & neuer be seene any more. So that as it is impossible for a great Milstone, throwne with great force by a mighty Angell into the bottom of the sea, to rise vp againe, & swym aboue the water: so impossible is it that Babilon, when she is at the lowest of her fall, should euer be set vp againe. And in the

chap.

Chap. it is sayd: That the smoke of her burning ascended vp for euer and euer. Also of her vtter desolation discriptions are made in the. 18 chapter, wher it is said, that Babylon is made a dwelling place of diuels, a cage of vncleane birds, according to the prophecy of Esay, concerning old Babilon that Zyim and Ohym which be Sprights & Goblings shall walke in her Pallaces, Scrichowles and Ostriges shall crye in her houses, Apes and Satyres shall daunce in her beautifull buyldinges. No voyce of men shall be heard in her, no sound of a Mill shal be heard, no light of a candle shall be seene, but perpetuall solitude and sorowe shall dwell there for euermore. Therfore saith the Angel, She is fallen she is fallen, that is, she is destroyed, and neuer shall be repayred.

But if we will better vnderstand how she is fallen, we must consider more distinctly wherein she is fallen. First, in wealth and ritches she hath sustained a great fall. Consider how many kingdoms and states of the world haue renounced her obediente, and all those haue withdrawē great rents, reuenues and commodityes, that in tymes past were addicts to the maynteynance of Babilon the Church of Rome. A great fall without peraduenture

nentes, and that will neuer be recouered. Remember so many Abbyes, Monasteries, Nunneries, Frieries, Hospitals, Chaudries, Churches and Chappels, notwithstanding and made euen with the ground. All landes, iewels, ornaments and great treasures that belonged vnto them, clean taken away from them: and you wyll confesse with me, that Rome in ritches hath a great fall. Yea, if you would se with your eies a manifest example of Gods iudgement against Babilon, behold those euill fauored ruines and heapes of Monasteries, that wer sometime gorgeous and sumptuous buildings. The same endureth all that pompe and pride of Babilon not yet altogether beate down, but euen now in falling. For the mouth of the Lorde hath spoken it, & his mutable counsell hath decreed it, & he hath sent an Angel to proclaime it.

Some wilbe perchaunce, that Monasteries had stode still, and byn conuerted to better vses: But vndoubtedly the prouidence of God so ordered all thinges, that his curse which was vpon them might be executed, and the prophecies that wer concerning them, might be fulfilled, that they might be a monument of his wrath vnto all the posteritie, the beginning of the fall of Babilon, and an exam-

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ple of the destruction of al the rest that should follow some after. Who would euer haue thought that so great riches, treasures and reuenues should so sodainly be ouerthrowen, destroyed, and reuerted to nothing? Therfore it is manifest, that in wealth and worldlye substaunce, wherby thy pryde, voluptuousnes, and intemperance of rystous Rome was maintained, and grew to an intollerable excess, is greatly diminished, sore decayed, and hath a foule fall, and shortly shall haue a finall fall.

Well, Babilon is not fallen onelye in wealth and riches, but also in power and authoritie. For the Kings of the earth which some times were subiect to that monstrous Beast, haue now shaken off the yoke of her seruitude, and withdrawen the obedience of all their Subiectes from her. Yea, the most part of the tenthornes, which sometime gaue ouer their power and authoritye vnto the Beast, which were all the Kinges and Potentates that acknowledged the Pope for their supreme head, and soueraigne Lord, do now hate and abhorre the Harlot of Rome, and shall make her desolate, by withdrawing their Subiectes from her obedience, and naked, by spoiling her of her treasures, and shall

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eate her flesshe for pure hatred, and burne her with fire: For great is the Lord which iudgeth her. So that she which before at her pleasure myght commaund all Princes to begynne warre, to ceasse from war, to defend her quarels, to annoy her enemies: now is glad to flatter a fewe seduced Pryntes to take her part, that she be not vtterlye forsaken of all men. Or els to practise by treason and treacherie, suborning Roges and Varabondes to stur vp tumultes among the rude people, to trouble godly estates and common wealthes that despyse her dominion, but without all hope euer to recouer her auncient tyranny.

Her thunderboltes of Excommunication, which were sometyme terryble to all men, are nowe feared of no man. What though she retayne her proude and presumptuous stomacke, and will do whyle her breath lasteth, to pronounce sentence of deprivation against Princes that abhorre her wickednesse? Her impudent arrogancye is not so much detested of manye, as laughed to scorne of all. Her Proctors and priuye practisers, though they chaunge them selues lyke Porteus, into neuer so vnlikely shapes, are espyed in euery corner. For God him selfe reuealeth their pretences, and wyll not suffer her to prenaile

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any longer. So that in power and authoritie Babilon is fallen, and falleth dayly more and more into vtter contempt with all men, vntill she be vtterly consumed and brought to nothing, which will not be long before it come to passe. For this sentence that GOD hath pronounced against her, and begun also to execute, cannot be chaunged, or much longer differred.

But especially and chiefly Babilon is fallen in credite of her doctrine. For besides so many Princes and estates of Christendome, that by publike authoritie haue receiued the Gospell, and vtterly abolyshed all Babylonicall doctrine: euen in the myddst of her tyrannye and persecution, great multitudes dailye are lightened with the bright beames of the Gospell, that for all Inquisitions, imprisonmentes, exquisite torments, and cruell burninges, they neuer a whit diminish, but rather increase, as GOD hath prouided that the blod of the Martyrs shoulde be the sede of the Church. And they are more then obstinate, if they do not acknowledge that this matter is gouerned from God aboue. For if it had bene of men, it must nedes haue decayed before this tyme, and bene come to naught, as Gamaliel sayde of the doctrine of

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the Apostels. Therefore in fighting against it, they shew them selues but after the manner of the old Giantes, to make war against God. For as it is contained in this prophecie that Antichriste should gather together the Princes of the earth to make battail against him that sitteth vpon the white Horse, whose name is The word of God, but al to their vtter confusion and destruction. For the worde of God must conquer and prevail in the last age, and Antichrist must be consumed by the spirite of the mouthe of Christe, which is his holy worde, and vtterly abolished by the glorious brightnes of his comming to iudgement, as S. Paule testifieth in the seconde chap. of the second Epistle to the Thessalonians. Therfore it is in vaine that they seke to vnderpropp the doctrine of Babilon by cruelty and tyranny, for all will not serue, seeing the time of her finall fall approcheth, and now already our Saviour Christe with the spirit of his mouth hath wasted and consomed a great parte of that credit and estimation, in which the doctrine of Babylon of long tyme hath triumphed. And it is our partes to praye, that her credit maye daylye more & more decrease, that the kyngdome of Christe may be perfectly established amongst

vs, and the kingdome of Antichriſte may be ouerthrowen, euen from the foundations. That no ſuperfluous Relickes of Babylonical relygion may remaine, where the Church of Chriſt is in building, but that the doctrine of Babylon may fall altogether.

Thus haue I declared that Babylon in wealth and ſubſtance, in power and authority, in credit and eſtimation of her doctrine, is fallen, and that without hope of recouerie. For her credit is cracked, not onely amongſt her enemies the Proteſtantes, but euen amongſt her beſt friendes, and greateſt Archpapiſts. For I ſuppoſe there is none in the worlde ſo blinde, ſo ſuperſtitious, ſo deuoutlye addict in all poyntes of popiſh idolatrye and ſuperſtition, as they were .xxx. or .xl. yeares paſt. Although they cloſe their eyes neuer ſo obſtinatly againſt the light of Gods woorde, yet ſome effect of the beames of ſoyle wyll pearce euen throughe theyr eye lyds. And that they themſelues cannot diſſemble, although they would neuer ſo fayn, but that they haue bene deceiued with groſſe errours and ſhamfull ſuperſtitions. Their Pardons, their Pilgrimages, theyr Legendes, who is nowe ſo blinde that ſeeth not howe the worlde hath bene ſeduced by them? And the ſimpliciſye of

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the people abused to satisfye their vnsatiable couetousnesse.

As for the greatest Patrones of Poperye that be learned, they cannot denye, but that great errours haue bene receiued and taught for truth. Yea the Pope hym selfe hath acknowledged that manye errours haue crept into the Church, yea euen into the Walle: but the reformation of them pertayneth to hym alone and the generall Councell. But what hope of reformation is to bee looked at theyr handes, let it be séene in the decrées of the last Councell of Trent. What lyttle Pyse those great mountaines in so many yeares trauell hath brought forth? In foatye or fifty yeares consultation two great matters reformed. One for Pardoners not to be common Pedlers, another for the Communion in both kyndes, to those that desire it. So they confes it were as good in one kinde, and agrée with them in all other poyntes of Poperye. Yet al was not wel, they confesse by their correction. And as for the greatest Pyllers and Proctors they haue, if they be prested neare, acknowledge a great deale more. As one that landed lately at Yarmouth before witnes of good credite testified, that if he myght be satisfied in two poyntes concerning the

Popes Supremacy, & the reall presence, for other matters he would not greatlye striue. So that I will conclude that Babilon is fallen in ritches, in power, in credite of Doctrine, not onely with Protestantes, but euen with Papistes them selues.

But now I know what will be obiected against me, that I haue traueled all in vayne, to proue that Babylon is fallen, and that Babilon is Rome: And that I haue abused the textes of Scripture, and sentences of olde Doctors, to proue the same. For whatsoeuer is contained either in the scripture, or in the writyng of the auncient Doctors, to proue that Babilon is Rome, is to be vnderstode of Rome vnder the Heathen Emperours, and not vnder the Popes: And that all this while I haue wrested the scriptures, and enforced the Doctors to affirme that which they neuer thought of. In deede I will confesse that some Prophecies contayned in this Reuelation, were fulfilled in the heathen Emperors, and that the Heathen Empire was an introduction vnto Antichriste: but that Antichrist the great enemy of the Church of Christe, and which is principally called Antichriste, could not be any of the heathen Monarchye, I will make it manifest by plaine demonstrations.

And

And first I will retaine this principle, sufficiently proued before, that Rome is the Sea of Antichriste, and that by authority of scriptures, and consent of auncient writers, wee can take him no where, but in the Romaine Empire. And now the controuersie resteth in this, whether the heathen Emperours or the Pope be he.

First S. Paule in the second chapter of the seconde Epistle to the Thessalonians, speaking purposely of Antichriste, saith expressly that he shall sit in the Temple of God, which is the Church of Christe. But it is manifest that the heathen Emperours did not syt in the Church of GOD, therefore the heathen Emperour is not this Antichriste. And by the same reason it is manyfest, that Mahomet is not that especiall Antichriste, because hee sytteth without the Temple of God, as there be diuers that would haue these things to bee vnderstoode of Mahomet or Ottomanus: But it is as cleare as the Sunne at noone dayes, for as much as neither the heathen Emperours, nor Mahomet, nor Ottomanus sytteth in the Temple or Church of GOD, that none of them is that great Antichriste, of whome the propheties of the scripture are to be expounded.

And where as some of them interpreats the abominationof desolation, wherof Christ speaketh, to be ment of Antichrist, or at least wise to be a figure of him, that cannot be vnderstode of the heathen Emperours, or anye other that is without ỹ church, for that standeth in the holy place which is the temple, & signifieth the Church. Now the Pope sytteth in the midst of the Temple of God, and boasteth him selfe to be God, challenging to him selfe such authority as is proper onelye to God, and vsurping such honor as is peculiar onely to God. Therefore not in the heathen Emperors, but in the Popes is this prophecie accomplished.

Another reason to prowe that Antichriste which in this Reuelation is foreshewed to come into the worlde, cannot be vnderstode to be the heathen Emperors, is taken out of the. xvij. chapter of the same booke. For there the Angell interpreting vnto S. Iohn the mistery of the Beast that beareth the Harlot, which hath. vij. heades, signify. vij. hyls, he declareth that they signifie also. vij. kings, or principall estates, or formes of regiment, for so the name of King is often taken in the Prophets, and specially in Daniell, at which prophecie S. Iohn borroweth manye phra-

ses

ses. Of these. vij. heades, fiue (he saith) were fallen, the first was then presently in authoritye, and the seuenth was not yet come, which seuenth was the monstrous Beaste Antichriste, that was both the seuenth and the eyght. Now it is euident, that this could not be vnderstode of the heathen Emperors: for Nero the first persecuting Paynim, was come and gone, and Domitian an other Persecutor, by whose tyrannye S. Iohn was banished into the Isle of Patmos, where he saw and receiued this Reuelation, was then in authoritye: So that of the Monarchye or tyranny of heathen Emperours, this could not be vnderstode, and of the Christian Emperours no man wyl expound it, so that it must nedes be turned ouer to the Pope, for it can rest in no place els. And being referred vnto him, all the rest hath a verye apt exposition.

For the City of Rome, and the Dominions therof hath had seuen principall states or formes of regiment. The firste state of Kynges, the second of Consuls, the third of Decemuiri, the fourth of Dictatores, the fift of Triumuiri, the first of Cæsars or Emperours, & the seuenth of Popes. Now fiue of these states or formes of regiment were fallen and abolyshed in Saint Iohns time: the first which was

the Emperors in his time, was in place, and the seuenth whiche is the Popes, was not yet come, which was the very Beast it selfe: the Romaine Empire reuiued, and raised vp from the bottomles pyt of Hel, into the vsurped tyrannye of the Pope. And this is that Beaste, that sometymes was of wōderfull great power and glory in the daies of Augustus, & some other of his Successors, but then much decayed, as if it had not bene, although in some sort it were, but should be restored in the vsurped authorities of the Pope, that claimeth al the world to be his Diocesse. Which power commeth not from God, but from the Prince of pryde, out of the bottomlesse pyt. But chiefly let vs consider, that the beast although he be but one: yet in the accompt he standeth for two, for he is that seuenth head, and the eight also. And remember that the Pope challengeth duble authority, namely the power of both swordes, the spirituall and the temporall. So that in this exposition al thinges agree most aptly.

Agayne, it is manyfest in the Scriptures, that Antichrist should deceyue the world with false doctrine, vnder pretence and couloure of true religion, and therefore so often times the scripture warneth men, that they be

be not seduced by him: which were needles, if any open professed enemy of Christe should be that Antichriste. For there is no likelyhood that an heathen man, a Jew or a Turke should deceyue anye multitude of true Christians: but he that vnder the pretence of the name of Christe, seeketh most of all to deface the honour of Christ, he is a subtyle aduersary, and the very spirit of Antichriste, as S. Iohn also in his Epistle doth testifye. For in the second chapter, speaking of those Antichristes, which were the forerunners of the great Antichriste, he sheweth that they went out from the Church. And in the fourth Chapter hee calleth them false Prophetes, and teacheth them how to knowe the spirite of Antichriste: He that denyeth Iesus to be Christe, he that denieth that Iesus Christe is come in the flesh. That is, he that derogateth any thing from the honour of Jesus to be Christ, and in his flesh to haue performed the full worke of mans redemption, as the Pope doth moste blasphemously, he is Antichriste: & who so teacheth any such doctrine, speaketh by the spirit of Antichrist. For the testimony of Jesus, is the spirit of prophecy. Seeyng therefore that S. Iohn accompteth Antichriste for one that is gone from the

Church, and for a false Prophet, it is cleare that Antichriſte is no heathen Emperour, whiche was neuer of the Church, nor yet a falſe Prophet, that tooke vpon him to teach in the Church. The ſame maye be ſayde of Mahomet, who neuer profeſſed him ſelfe to be a Chriſtian, nor yet a Prophet in the Church of Chriſte, pretending to vpholde the religion of Chriſte, but an open enemy of the Goſpell, and of our Sauiour Chriſte, altogether wythout the Church. By theſe argumentes I doubt not, but all men maye ſee, that ſeeing Babylon is Rome, and that the head of Babilon is Antichriſte, that he cannot be anye of the heathen Emperours, but euen by the Pope hym ſelfe. And therefore I conclude according to my text, that Rome is fallen, if Babilon be fallen.

Now remaineth the laſt part that I promyſed to entreate of, namelye the cauſe of Gods ſo ſeuere iudgement againſt Babilon that he hath decreed her vtter ouerthrowe and deſtruction, which the Angell comprehendeth in theſe wordes: Becauſe she hath made all Nations dronke with the wine of the furie of her fornication. That is: ſhe hath deceyued all the worlde with falſe doctrine, which hee compareth vnto twoo kyndes of

vices

vices, wherby men are so deceiued, that they lese all right iudgement: Dronkennes and Fornication. For as these two vices do allure menne to commit them, by coueting of vaine delectation that is in them: euen so Babilon hath intyced all men lyke another Circe, to drinke of the Cup of her delectable errors, and to commit moste filthy fornication with her idolatrous religion. For of all other religions to the carnall man, none is so pleasaunt as Poperye is, in which be so many kyndes of satisfaction to be obtayned, both in this lyfe and after menne bee dead, that there is no greater securitye for an Hypocrite to slepe in, then in the fayre promises of Popery. And that chaunseth so many willingly to imbrace it, and so lothe to departe from it, because they woulde still continue without check of true doctrine, which calleth men to repentance, and amendment of lyfe, or els threteneth eternall damnation. For howsoeuer it pleaseth them to charge the doctrine of the Gospell with cause of securitye, it may easily be sene by comparison of it with the Doctrine of Popery, whether because of security: that which teacheth no satisfaction but one, for them that bee penitent in this lyfe: or theirs that hath so many wayes to

merite

merite rewardes, and to satisfie for synnes, not onelye while men lyue in the worlde, but also for them that are alreadye gone out of it. And there is no wyne so sweete to the taste of a carnall man, as that which maketh him dronk with opinion of his owne righteousnes, as it is the nature of strong wyne, to make very Cowardes thinke themselues to be valiant champions: and such is the Cup of popishe doctrine, containing merites and satisfactions.

Agayne, when we consider that Antichrist should make men dronke with his erroneous doctrine, we maruell lesse how menne coulde be so blynded and infatuate, that they coulde not see and perceiue such grose errours, and manifest vntruthes as are in Poperye. For as they that are ouercome with the strength of wyne, haue lost the right vse, both of their wit, and of their senses: euen so they that are dronke with the hereticall doctrine of Papistry, do grope in the cleare light of the Sunne, and see not their owne deformitye, though all the world beside crye out of them. In like manner, they that be ouercome with the dishonest loue of Harlots, they haue their reason so imprisoned in corrupte affection and foolishe fantasie, that they are at libertye neither

neither to see their owne folly, nor to admyt anye wyse and godlye counsell. So it fareth with those that the Babylonicall Circe the Churche of Rome hath allured by her enchauntmentes, to commit spyrituall fornication with her, they cannot abyde to heare the voyce of them that calleth them out of that damnable estate, so bigbye they please themselues in their owne misery, as if they were in case of perfect felicitye. This is the effect of their dronkennes, this is the effect of their fornication, & this is the iust iudgement of God, that they which haue shut vp their eares from hearing the truth, should be deceiued with strong delusions, that they might beleeue lyes. Furthermore by the names of these vices, the Angell comprehendeth all other vices that followe dronkennes and incontinency. For these crymes go not vnaccompanied, for where either of the is, commonly both will be, and they haue eyther of them, and both together, theyr traynes to waight vpon them. And all these we see to haue ouerflowed in Rome the Westerne Babilon, as she her selfe, though she haue a brasen forehad, and be past all shame, cannot deny altogether. And because of these so great and haynous enormyties, the iust sentence

of

of GOD, pronounced here by the Angell, is come vpon her, that she is now in her fal and decay, as she was once in her ruffe and glory. But this especially is to be noted, that the Angell here saith, that she should deceiue all Nations with the fury of her fornication. For this is the great vniuersality that they make so great bragges of, and would haue it to be a certaine Note and Marke of the catholike Church to be vniuersall: Beholde the Angell here sayth in plaine wordes that all nations should drinke of the wine of the fury of her fornication. Where is then the vniuersall consent and vnity of all nations in religion, that maketh a true religion? And yet vniuersalitie and vnitie be two great Pyllers of the Church of Rome. And for my part I doo not enuye her those Markes which she challengeth of vniuersalitye and vnitye (although we might stande in lawe with her for them) but let her peaceably enioye them: for they may helpe to proue her to be the false Church of Antichrist, but they cannot make her to be the true Church of Christ. We see playnelye that Babylon hath here vniuersalitye and vnity, for she maketh all nations to drynke of the furious wine of her fornicatiō: but the Church of Christe, as he himselfe sayth, is a

small

small flocke, and him selfe by Simeon is saide to be a signe of contradiction, a marke that is gaynsayd of moste men.

And here also is answered one great mighty obiection, wherwith they thinke to choke vs: That seeing the Church of Christe is the Spouse of Christ, how could it be that Christ should forsake his Spouse, and suffer her to continue in damnable errours, so many hundred yeares? Why, Christ him selfe declareth, that the deceites and errours of false Prophetes should be so great, that if it were possible the verye Elect should be deceyued. Yea, there should be such a myserable dispersion, that scarse two true Professors of his name should remaine together in one place, and yet the holye band of unitye should be in the head, which is our Saviour Christe: for wheresoever the carcasse is, thether the Eagels would be gathered. And S. Paule in manifest wordes declareth, that the second comming of Christe should not bee, before there were a general Apostasy, that is a departure from the true fayth and relygion of Christe, and that the Sonne of perditon Antichriste were openlye shewed. And in this Reuelation how often it is said, that Antichrist should deceiue all the worlde, all nations, people and

tongues

tongues, and that the Church of Christ should be driuen into the wildernes, out of the sight of the world, and there remaine a space, vntil she should be brought agayne to lyght and open knowledge of all men: As it is come to passe this day, Gods name be therfore euerlastingly praysed.

But because I haue occupied long tyme, I wyll draw to an end: For by that I haue said I trust it doth sufficiently appeare, that God according to his righteous iudgement, hath determined vtterly to ouerthrowe Babilon, because shee hath deceyued all nations with the wine of the furye of her fornication. And now it resteth onely, that I speake a word or two of the voice of the thirde Angell, which is a consequent of this my text, and serueth very aptly for the conclusion of my Sermon.

The third Angell followed, crying with a loude voice, saying: If any man shal worship the Beast or his Image, or receyue his marke on his forhead, or in his hand, or shal acknowledge anye obedience or reuerence to him, as willing to drinke of the cup of Babylons fornication, the same shall drynke of the wyne of the furye of Gods wrath, which is powred foorth vnmingled, into the great cup of Gods anger, and they shall be tormented with fyre

and

and brimstone, before the Lambe and his holy Angels, and the smoke of their torments shall ascende for euermore, and they shall haue no rest daye nor night from extreme tormentes, that worship the beast, or shew any reuerence vnto Antichriste. The effect is in few wordes: That horrible, intollerable, and eternall tormentes remaine for all them, that nowe especially, when Babylon is nowe discouered, will haue any thing to do with her damnable errours and pernitious doctrine. For howsoeuer ignoraunce before her fall, though it were inexcusable, yet seemed to diminish the greatnesse of the crime: Now that her wickednes is openly displayed, no pretence can saue menne from the extremytye of Gods wrath, if they will still obstinatelye continue in her heresies.

Let vs therfore pray vnto almightye God instantly, that all men in their vocation may seeke the vtter ouerthrow and destruction of Babylon: that Princes and Magistrates may according to the prophecies of the hate her with a perfect hatred, and vtterlye abolishe what soeuer belongeth to her: that they may rewarde her, as she hath rewarded vs, and giue her duble punishment according to her workes: and in the Cup of affliction

that

that she hath powred forth for vs, they maye powre forth duble as much to her. And loke how much she hath glorified hir selfe, and lyued in wantonnes (which was without measure) so much they maye bestowe vpon her of sorow and torments. That preachers and Ministers of Gods worde may plainely and without dissimulation or halting, discouer her wickednesse: and earnestly to vrge what soeuer hath yet nede of perfect reformation. That all subiects may continue in holy obedience, first to God, and then to their Prince to the aduaunceing of the honour and glorye of GOD, through IESVS CHRIST. To whom with the holy Ghost be al honour, glory, power, and dominion, both now and euer.

AMEN.

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